The Famous

Maunday-Thurſday

BULL.

The Famous Bull

In Cœna Domini,

Publiſhed at *ROME*

Every MAUNDAY THURSDAY

Againſt Hereticks, and all Infringers of Eccleſiaſtical Liberties.

With a PREFACE containing ſome Reflections on the Bull, and Animadverſions on the late Account of the Proceedings of the PARLIAMENT of *PARIS*.

LONDON,
Printed for *Ric. Chiſwel*, at the Roſe and Crown in St. *Paul*'s Church-Yard, MDCLXXXIX.

PREFACE.

AFTER ſo many and ſo loud Out-cries againſt that juſt and neceſſary diſtinction of *Old* and *New* Popery, which the late Artifices and ſhiftings of our Adverſaries have enforced the Divines of our Church to obſerve and publiſh; after ſo many vehement Proteſtations againſt the reality of any ſuch diſtinction, and confident aſſertions of the entire Conformity between the Doctrine of the preſent Church of *Rome*, or rather ſome few Emiſſaries of it, and that of the immediately precedent Ages, ſo many new Syſtems, Repreſentations and Expoſitions of the pretended Catholick Doctrine; it might have been juſtly expected that the Faith and Doctrine, if not of the preſent and precedent Age, yet at leaſt of all National Churches at this day in Communion with the Church of *Rome*, ſhould be perfectly conformable and invariable. For the Opinions of the precedent Age may be indeed falſly repreſented to us, the truth of them may be obſcured by cunning Artifices and Illuſions, or evaded by a bold and obſtinate Denial; but the Doctrines and Practice of the preſent Time cannot be diſſembled, nor without too manifeſt an affront to Truth, be denied by theſe Gentlemen of the Miſſion, who may perhaps confound our Reaſon, but can never delude our Senſes.

That this diſtinction is both juſt and real, needs no other Argument, than the known and confeſs'd diſtinction between *French* and *Italian* Popery. For, ſince the Patrons and Defenders of both theſe Parties appeal to the belief of the Church in the precedent Age; ſince both propoſe Tradition as the Rule of their Faith, and challenge to themſelves the Conſent and Suffrage of that Rule; ſince both their Pleas cannot be allowed, and one Party muſt neceſſarily have departed from the true, ancient, and genuine Popery; it evidently follows, that as one

Party conſerves the *Old*, ſo the other hath framed a *New* ſort of Popery. I know it is commonly pretended that theſe differences are of ſmall moment, neither eſſential to Chriſtianity, nor to the Doctrine of the Church of *Rome*, that either ſide may be ſafely believed, and neither renders any Man either leſs Orthodox, or more Heretical. But certainly theſe Pretences are no other than Proteſtations againſt matters of Faith, ſince not only the Subjects of theſe different Doctrines are Matters of the greateſt moment and concern, but attended with all the ſolemn Characters and evident Marks of the moſt mementous Articles of Faith; I mean an infinite Zeal and Concern of each Party for the defence and propagation of their own Opinion, and condemning the contrary Doctrine as a Crime worthy of Excommunication and *Anathema*, which are never ſuppoſed to be inflicted on Opinions of an indifferent nature, and free from all Contagion of Hereſy or Schiſm.

If then the Pope and *Italian* Divines will not allow thoſe of *France* to be truly Orthodox and Catholick, if they think them unworthy and incapable of Eccleſiaſtical Dignities and Promotions, and daily iſſue out Excommunications againſt ſuch Practices as the Church of *France* is manifeſtly known to act, allow and command; if on the other ſide, the *French* Clergy ſo far return the Accuſation as to attaint the Pope of Hereſy, to declare his Cenſures raſh, unchriſtian and deſtructive of the Church, and himſelf *ipſo facto* excommunicate; certainly we muſt renounce all Senſe and Reaſon to imagine theſe to be no more than verbal Differences, Scholaſtick Niceties, and Opinions of private Divines, which may be ſafely either rejected or received. That Differences of this nature have aroſe between the Church of *France* and See of *Rome*, and thoſe continued with great Heat and Animoſity through ſeveral Ages, is manifeſt both from Eccleſiaſtical and Civil Hiſtory. This indeed our Adverſaries deny, but ſurely by the aſſiſtance of that wonderful Secret which can enable them confidently to propoſe the greateſt Contradictions and Falſities, and then effectually ſecure them from bluſhing at them. The Violence and Cruelties practiſed upon many thouſand Proteſtants of *France* have been acted within a few Months in the view of the World and the face of Mankind; yet there are not wanting who decry all Relations of theſe Cruelties and

Barba-

Barbarities as the Calumnies and Fictions of Hereticks, and have added this to the other glorious Titles of *Lovis le Grand*, that he hath reduced his Subjects to the Profeſſion of one Religion by methods of Mercy and Gentleneſs. The preſent differences between the Courts of *Rome* and *France*, how conſpicuous ſoever, might have ſuffered the ſame fate, and with equal Reaſon have been denied; if Monſieur *Barillon*, the *French* Ambaſſador, had not, by endeavouring to vindicate his Maſter's Honour and the Juſtice of his Cauſe, obliged us with an Account of the Proceedings of the Parliament of *Paris* upon the Pope's Bull; an Account which as it is undeniable and unexceptionable to our Adverſaries, ſo it abundantly evinceth what I have hitherto advanced.

The whole Church of *France*, and after them the *Sorbon*, have within a few Years defined and aſſerted the Fallibility of the Pope; and herein acted conſonantly to the Principles and Doctrines of their Anceſtors, who had conſtantly taught the ſame Doctrine, but never ſolemnly defined it. However, this Article is beyond the *Alpes* rejected with a no leſs contrary Zeal, and Infallibility of the Pope ranked among the Fundamental Doctrines of the Chriſtian Religion. For proof of this we need go no farther than the forementioned Account of the Proceedings of the Parliament at *Paris*, which aſſures us, that not only the *Italian* Doctors and Emiſſaries of the Court of *Rome* are employed carefully to propagate the Opinion of the Papal Infallibility, as if the belief of that Point were wanting to render *France* truly Catholick; but alſo that one third of the Epiſcopal Sees of *France* being now vacant, and the King having nominated to them ſome of thoſe who aſſiſted at the late National Aſſembly, wherein the Papal Infallibility was rejected, Perſons as well recommendable for their Piety and Vertue as for their Knowledg and Learning, the Pope refuſeth to grant Bulls of Confirmation to them on pretence that they do not make Profeſſion of a ſound or Orthodox Doctrine, becauſe they do not believe him to be Infallible, nor like the *Italian* Doctors, attribute to him the Title of Univerſal Monarch. Which evidently demonſtrates, that the Papal Infallibility is eſteemed a neceſſary Doctrine in *Italy*, and the denial of it incompatible with a ſound and Orthodox Belief of the Catholick Faith; ſince Scholaſtick Niceties were never known to incapacitate Men

Pag. 55. 23.

Men for Eccleſiaſtical Preferments, or caſt them out of the number of Orthodox Chriſtians.

The Primacy of the Pope is a matter of no leſs moment. How far it extends is indeed controverted among Roman Catholicks; but that ſome Power was aſſigned by Chriſt to St. *Peter* and his Succeſſors over all Members of the Chriſtian Church, is the common Principle of all, propoſed by them as the only Center of Unity, and a Doctrine neceſſarily to be received by all Catholicks. Whatſoever this Power is, it being of Divine Inſtitution, cannot be annulled or reſtrained by any General Council, much leſs by the Laws and Edicts of the Civil Power, but may be exerciſed independently from both. If then any Church refuſeth any Obedience or Submiſſion to the Commands of the Pope, unleſs they be conformable to the Canons of Councils, and ratified in the firſt place by the Civil Power; they thereby declare an intire Disbelief of any Power committed to the Pope by Divine Inſtitution. For however they may pretend Councils to be Infallible, and conſequently inerrable in fixing the limits of the Papal Power (although even according to this ſuppoſition the Papal Power not being antecedent to General Councils, could have no exiſtence in the three firſt Centuries, when no ſuch Councils were held) yet this Infallibility cannot be pretended to be inherent in the Civil Power. The Temporal Prince may poſſibly be an Atheiſt, an Apoſtate, or an Heretick; may forbid all Obedience to be paid even to the moſt juſt Commands of the Pope, and deny to ratify ſuch Orders as do naturally flow from the execution of that Commiſſion which Chriſt hath given to the Pope. If the Pope hath indeed any ſuch Divine Commiſſion, he may and ought to execute it in ſpight of all oppoſition of the Civil Power; and if he exceeds not the bounds of his Commiſſion, he ought to be obeyed by all faithful Chriſtians, although the Civil Power, far from ratifying his Commands, ſhould even forbid them to be obeyed. No priviledg can exempt us from this Duty, nor any humane Law diſpenſe with the Obligation of it: yet the Church of *France* pretends, and conſtantly averrs that no Obedience is due to any Commands of the Pope of what nature ſoever, until they be firſt ratified and confirmed by their Prince. This pretence was not ſtarted of late, but hath been introduced and continued for ſeveral Ages, being the grand Principle of the ſo much famed Liber-

Liberties of the *Gallican* Church, a Principle which can no otherwiſe be maintained than by diſowning and diſclaiming all Divine Inſtitution of the leaſt Papal Power; and accordingly we are told in this account that the boundleſs and arbitrary Authority of the Pope hath been the Source of almoſt all the incurable miſchief with which the Church is afflicted; that his Power reacheth no farther than the Dioceſs of *Rome*, and his Patriarchſhip than the neighbouring Provinces ſtiled *Suburbicarian*; that it would be very advantageous that all Eccleſiaſtical Matters were tranſacted in the Kingdom, without ever being obliged to have recourſe to *Rome*; and that an Ambaſſador of *France*, executing his Maſter's Orders, cannot thereby incur Eccleſiaſtical Cenſures; although none will deny that Ambaſſadour may poſſibly in obedience to his Maſter's Commands oppoſe even that Authority of the Pope, which was lawfully inveſted in him by Chriſt, if any ſuch there be. *Pag.* 13, 15, 22, 9.

But not only doth the Church of *France* hereby diſown the Divine Inſtitution of any Papal Power, not only doth ſhe declare the Thunders of the *Vatican* to have nothing formidable, to be tranſitory Fires, which exhale into Smoke, and do neither hurt nor prejudice ſave to thoſe who darted them; but affirms the Pope to be a Favourer and Patron of Hereticks, *ipſo facto* excommunicate, and no Member, much leſs Head, of the Catholick Church. He is accuſed to have maintained converſe and correſpondence with the condemned Diſciples of *Janſenius*, ever ſince he hath been ſeated in S. *Peter*'s Chair, to have ſpoken in the higheſt degree in their praiſe, and declared himſelf their Protector, and thereby ſo far to have endangered the Peace of the Church, that nothing leſs than the foreſight and cares of *Lovis le Grand* could reſtore or conſerve it: that he favours the *Quietiſts*, and connives at their Hereſy; underhand eſpouſeth their Party, and protects their Perſons. He is denounced Excommunicate upon this ground, That he who without lawful cauſe, and through humane motives, undertakes to ſuſpend one of the Members of Jeſus Chriſt, from the Communion of the Church, doth ſeparate himſelf from it by ſuch an unjuſt Attempt. Nay farther, he is declared by the ill exerciſe of his Power, to have loſt the Power of binding and unbinding, and thereby in effect to have fallen from the Papacy and to be depoſed. Alas, that *Innocent* XI, whom our Miſſionaries repreſent to us as the grand *Vid.* pag. 19. *Pag.* 27. *Pag.* 12. *Pag.* 37.

Pattern

Pattern of Apoſtolick Vertue and Holineſs, ſhould at laſt be convicted of Hereſy, and proved to be no Member of the Church. He hardly eſcaped laſt year from being condemned as a *Quietiſt* in the Inquiſition of *Rome*; and now, (alas poor Man!) inſtead of enjoying that Honour, which he hath ſo ambitiouſly courted, of ſuffering Martyrdom in defence of the Church, he may perhaps
Pag. 7. be burnt for an Heretick, as ſoon as *Lovis le Grand* ſhall pleaſe to execute that Right, which he pretends to have to make himſelf known in the quality of his Sovereign.

It cannot be pretended that theſe are matters of light moment in themſelves, but unhappily at this time heightned into great differences by the ill Conduct and falſe Zeal of an ignorant and ſtupid Pope; ſince his Actions are grounded upon, and upheld by the famous Bull *in Cœnâ Domini*: which himſelf refers to, and the Parliament of *Paris* upon that account decrieth with ſo much indignation, telling us, that if this Decree, whereby the Popes
Pag. 11. declare themſelves Sovereign Monarchs of the World, be legitimate, the Majeſty Royal will then depend upon their humour, all their Liberties will be aboliſhed; the Secular Judges will no longer have the Power to try the poſſeſſion of Benefices, nor the civil and criminal Cauſe of Eccleſiaſtical Perſons. All this is indeed literally true, and the natural conſequence of that Bull. But then this alone abundantly manifeſts the Juſtice of our Charge, and the real difference of the Doctrines of the Churches of *France* and *Italy* in matters of the greateſt moment. In *France* this Bull is eſteemed impious, unjuſt, and uncanonical, derogatory to the Rights of Princes and Priviledges of national Churches, contrary to the Laws, and deſtructive of the Chriſtian Church. At *Rome* it is accounted ſacred and inviolable, ratified and confirmed by more than twenty Popes, whoſe Names and Conſtitutions are prefixed to the Bull, publiſhed with the greateſt Solemnity imaginable every *Maunday Thurſday*, the Infringers and Violators of it declared *ipſo facto* excommunicate, and Priviledges and Diſpenſations to the contrary annulled and made void; and all this, as the Preface of the Bull aſſureth us, to preſerve the Unity and Integrity of the Faith, to teach all private Chriſtians what they are certainly to believe, and by preventing their Fluctuation and Miſtakes in Faith, to ſecure to them the attainment of eternal Salvation.

After

After this Bull hath been Enacted and confirmed by ſo many Popes, promulged ſo often and ſo ſolemnly, ſo exactly executed and put in practiſe by the Church of *Rome*, propoſed as the Standard of Catholick Doctrine, and appealed to by this preſent Pope in the Controverſies depending between him and the Court of *France*; it cannot be any longer doubted that all matters whether of belief or practiſe contained in it are eſteemed neceſſary to Salvation by the particular Church of *Rome*. This alſo the puniſhments annexed to it evidently demonſtrates, Excommunication and Anathema being *ipſo facto* incurred by the violation of any part of it. For the very nature of theſe Excommunications ſuppoſeth that the perſons offending do by that very act ceaſe to be Chriſtians or Catholicks, and diſown themſelves to be ſo, and that the action to which this puniſhment is declared to be annexed, is directly contrary to Faith, and deſtructive of it. If after all, the Doctrines of this Bull be denied to be juſtly charged upon the Church of *Rome*; it might with equal reaſon be pretended that the ancient Commonwealth of *Rome* could not be juſtly accuſed of Idolatry, or the worſhip of falſe gods, altho ſhe eſtabliſhed that worſhip with ſevere Laws, maintained the exerciſe of it with the publick Revenues, puniſht the neglect of it with great ſtrictneſs and ſeverity, and made her addreſſes to thoſe falſe Deities upon all great occaſions and affairs of State; becauſe ſome few Philoſophers oppoſed the general opinion, contemned their Ceremonies, and diſapproved their worſhip.

Many and large Obſervations might be drawn from this Bull diſadvantageous to the Doctrine and Diſcipline of the preſent Church of *Rome*. But I will here take notice of no more than two. And firſt, Popery is commonly repreſented by the Reformed Divines as injurious to the Rights of Princes, and promoting Sedition and Rebellion. That the lawfulneſs of the Depoſition of Princes hath been often defined by Popes and Councils, and put in practice by them, cannot be denied; but then it is pretended that it was not defined dogmatically, nor as a matter of faith, that their definitions are miſrepreſented by us, and were never received nor allowed by the Univerſal Church. However the juſtice of our Charge is ſufficiently manifeſted by this Bull, which aſſerteth and maintaineth the Independency of the Clergy from the Secular Prince, by forbidding the Civil Power to apprehend, impriſon, vex, ſummon, tax, fine, or exerciſe any Act of Authority over Eccleſiaſtical perſons, upon pain of Excommunication and Anathema. Now Depoſition of Princes by the Papal Authority, and exemption of the Clergy from any obedience to them, by reaſon

of their immediate ſubjection to the Pope, being both founded upon the ſame principle of injuſtice and uſurpation, do mutually infer each other. Nay to exempt the whole Clergy from the obedience of their Natural Prince, doth actually deveſt him of all authority of one part of his ſubjects,and deprive him of one half of his Kingdom, eſpecially in thoſe Countries where the Clergy and Regulars are vaſtly numerous, as in all places where Popery obtains, or where they poſſeſs a great part of the Revenues of the Kingdom; the Secular Prince being not only forbidden to impoſe any Taxes upon the Clergy, or their Revenues, but alſo even to receive them when voluntarily offered without an expreſs Licenſe from the Court of *Rome*. If after all this the *Romiſh* Emiſſaries will pretend to true and real Loyalty, and acknowledg their ſubjection to their Natural Prince,they muſt firſt own themſelves to be Excommunicated perſons, and lay down the name of *Roman* Catholicks.But we have reaſon to believe that our *Engliſh* Miſſionaries intend no ſuch acknowledgment; ſince they have with ſo much pomp lately revived the Feſtival of St. *Thomas Becket*,who died in defence of this Trayterous Poſition, That the Clergy owe no Subjection to the Secular Power.

In the next place it may be obſerved, that the greateſt part of this Bull is employed in Excommunicating and Anathematizing all thoſe who any ways preſume to intermeddle in the cognizance of Eccleſiaſtical matters, or interrupt the proceedings of Eccleſiaſtical Courts by Prohibitions, Appeals, or any Evaſions of the like nature; or who give aid, advice, or conſent thereto. All this is worded with ſuch ſcrupulous nicety and exactneſs; that it is impoſſible to be avoided by any ſubtile Evaſions, and then the Excommunication incurred can be taken off and abſolved only by the Pope himſelf,except at the point of death, and then only when eminent ſigns of true repentance and aſſurance of full ſatisfaction are given. Notwithſtanding ſuch expreſs prohibition and denunciation of Anathema's, it is notoriouſly known that all Popiſh Princes do intermeddle in judging Eccleſiaſtical Cauſes; that particularly in *France* the Spiritual Courts are almoſt wholly rendred uſeleſs and debarred from exerciſing their Authority by frequent Prohibitions from the Secular Court, and that in *Sicily* all Eccleſiaſtical Matters and Cauſes are decided by the ſole Authority of the King of *Spain* and his Commiſſioners; not to mention examples and practiſes of the like nature in other Popiſh Countries. From whence it follows that by vertue of this Bull all theſe Princes, their Counſellors, Parliaments, Lawyers, and Adherents, together with all who procure, execute or conſent to theſe Prohibitions and Impe-

diments,

diments of Eccleſiaſtical Juſtice, ſtand Excommunicate by the Pope, and are really no Members of the Church of *Rome*.

No Priviledg or Exemption can in this caſe be drawn from ancient Immunities, Pragmaticks or Concordats, which the Parliament of *Paris*, ſo much inſiſt on; ſince the Bull proceeds with a *Non obſtante* to all theſe, and declares them Null, whenſoever they oppoſe the Contents of the Bull. Nay, decreeth that whoever recurs to them, thereby to elude the Obligation of the Bull, ſhall thereby *ipſo Facto* become Excommunicate, altho he ſhould in no other caſe have incurred that Puniſhment. In vain, therefore doth the Parliament of *Paris* oppoſe the Liberties of the *Gallican* Church, the Pragmatick of St. *Lewis*, and Concordat of *Lewis* the XI. and *Francis* to the preſent Attempts of the Pope, and his Excommunication of the Marquis of *Lavardin*. For the Pope having wiſely grounded his Proceedings upon the Bull *in Cæna Domini*, which annuls and aboliſheth them all, the Parliament muſt either forego their Plea, or their pretence of retaining Communion with the Church of *Rome*. By the ſame Artifice the Pope hath cut off the Advocates Appeal to a future Council. For the Bull declareth that all who make, admit, favour, or countenance any ſuch Appeal, ſhall incur Excommunication. Thus alſo the Argument of the Invalidity of the Excommunication of the Embaſſador, drawn from the Omiſſion of his Name in the Papal Inſtrument, falls to ground. For the Bull hath particularly provided for this Caſe, and decreeth that all Violators of it, of what Dignity ſoever, ſhall be as effectually Excommunicated, as if they had been particularly named in it.

If then all the Violators of this Bull, are *ipſo Facto* Excommunicated; and all, or at leaſt almoſt all the Popiſh Princes of *Chriſtendom*, together with the greateſt part of their Subjects, are open and manifeſt Violators of it, it follows that we have very falſe Notions of Popery, when we imagine it a large and diffuſive Sect; that vaſt and numerous Schiſms are entertained, and lay undiſcerned in the Boſom of the Church of *Rome*; that the Primacy of the Pope inſtead of being the Center of Unity, is indeed the Fountain of Schiſm; and that among many Papiſts, there are few Catholicks. For if, as our Adverſaries commonly define it, the Catholick Church be the Collection of all Chriſtians in Communion with the particular Church of *Rome*, whoſoever are Excommunicated by the Pope, ceaſe to be in Communion with the Church of *Rome*, and conſequently in their Opinion, ceaſe to be Catholicks. They may indeed ſtill remain Members of the truly Catholick Church; but then a true Notion of

the

the Catholick Church must be allowed, and the former must be discarded. But then the Church of *England* may also put in her claim for Catholick, and the grand Argument of our Adversaries against her Reformation, will be totally dissolved. However it manifestly appears that this Bull hath shut most Papists out of the Bosom of the Church, and reduced the Church of *Rome* to very narrow Limits.

Whenever, therefore our zealous Missionaries exaggerate to us the extent of their Church, and urge the glorious Title of Amplitude in favour of it, we may justly reject it; it not certainly appearing, who may be properly called *Roman* Catholicks, since this, and other Bulls of the like Nature, which inflict *ipso Facto* Excommunications, deprive vast numbers of Men, whole Societies, and perhaps Kingdoms, of Communion with the Church of *Rome*; or if we in any manner allow their Argument, we must first require them to substract from their account all whom the Pope in this Bull doth Excommunicate, and thereby puts in the same Condition with *Turks*, *Infidels*, and *Hereticks*. We have one request more to them, that to facilitate the Conversion of three Kingdoms, they would obtain of the Pope an Abolition of this Bull, or at least of that Clause of it, which Excommunicates all Secular Persons who possess Church Lands. For since out of the abundance of their Generosity they have been pleased to assure to us the quiet Possession of Abby-Lands, it remains to compleat their kindness, that they set us right in the Court of *Rome*, as well as that of *Westminster*. Otherwise it will be an eternal Obstacle to the Conversion of the Possessors of these Lands, if the Curses of our Holy Father the Pope, be plentifully showred down upon them every *Maunday-Thursday*; and they must entrust their Souls to the Pope for no other end, than that he may deliver them up to the Devil.

Ex Bulla-

Ex Bullario Laertii Cherubini, Romæ 1638.

TOM. III. p. 183.

Conſtitutio Pauli V. 63.

EXcommunicatio & Anathematizatio quorumcunq; Hæreticorum, eorumq; fautorum ac Schiſmaticorum, vel Eccleſiaſticam Libertatem lædentium, aut quoquo modo diſpoſitis in hac Bulla, de more in die Cæna Domini publicare ſolita, contravenientium.

Quoad omnia quaſi Capitula hujus Bullæ (ultra Extravagan. 3. *Pauli* II. & Extravagan. 5. *Sixti* IV. in tit. de Pænitentia & Remiſſionibus) habes ſupra Conſtitut. 1. *Urbani* V. *fol.* 215. Conſtitut. 25. *Julii* II. *f.* 482. Conſtitut. 10. *Pauli* III. *f.* 522. necnon Conſtitut. 81. *Gregorii* XIII. *f.* 348. *l.* 2. Aliorum autem Bullas ejuſmodi Cænæ Domini nuncupatas volens prætermiſi, his duntaxat contentus,

The Sixty third Conſtitution of *Paul* V.

THe Excommunication and Anathematization of all Hereticks whatſoever, and their favourers, and Schiſmaticks, or of thoſe who violate the Eccleſiaſtical Liberty, or any ways infringe the Contents of this Bull, which is wont to be publiſhed on Maunday-Thurſday.

As for almoſt all the Chapters of this Bull, (beſides the 3d Extravagant of Paul II. *and the 5th Extravagant of* Sixtus IV. *in the Title of Penance and Remiſſions) you have them before ordained in the firſt Conſtitution of* Urban. V. fol. 215. *in the 25th Conſtitution of* Julius II. f. 482. *in the 10th Conſtitution of* Paul III. f. 522. *and in the 81ſt Conſtitution of* Gregory XIII. f. 348. lib. 2. *Other Bulls of this na-*

ex quibus pro temporum conditione Romanos Pontifices aliquid immutaſſe cognoſcatur. Non tamen poſthabui proxime indicandas, uti apprime neceſſarias, & ſuper hujus Bullæ capitibus ſpecialiter editas.

Extat ergo in hoc Opere ſpecialis edita ſanctio *Nicolai* III. circa § primum hujus Bullæ in ejus Conſt. 2. ſup. *fol.* 143. & circa § 2. extat Conſt. 5. *Pii* II. *f.* 290. *l.* 1. Circa § 4. extat Conſt. 7. *Pii* V. *f.* 137. *l.* 2. Circa § 7. extat Conſt. 3. *Nicolai* V. *f.* 283. *l.* 1. Circa § 10. extat Canon *Calliſti* I. in *c.* 23. cauſ. 24. *q.* 3. Circa § 11. reſpectu Cardinalium extat Conſt. 16. *Leonis* X. *f.* 420. *l.* 1. & alia 93. *Pii* V. *f.* 222. *l.* 2. Circa § 12 extat Conſt. 11. *Alexandri* VI. *f.* 352. Circa § 14. extat Conſt. 2. *Martini* V. *f.* 239 & alia 17. *Innocentii* VIII. *f.* 343. ac altera 30. *Leonis* X. *f.* 440. necnon alia 39. *Clementis* VII. *f.* 505. *l.* 1. & altera 19. *Gregorii* XIII. *f.* 290.

ture, called Bulls in Cæna Domini, *I have purpoſely omitted, being content with theſe; from which it may appear that the Popes have made ſome Variation in them, according to the Exigency of the times. Yet I would not omit thoſe which follow, as being eſpecially neceſſary, and particularly publiſhed upon the ſeveral Chapters of this Bull.*

There is extant therefore in this Collection, a particular Edict of Nicolas III. *about the 1ſt Section of this Bull in his 2d Conſtitution.* Sup. fol. 143. *concerning* Sect. 2. *there is extant, Conſt.* 5. *of* Pius II. f. 290. l. 1. *concerning* §. 4. *there is extant, Conſt.* 7. *of* Pius V. f. 137. l. 2. *concerning* §. 7. *is extant, Conſt.* 3. *of* Nicolas V. f. 283. l. 1. *concerning* §. 10. *is extant a* Canon *of* Calliſtus. *in c.* 23. *Conſt.* 24. *qu.* 3. *Concerning* §. 11. *in reſpect of the Cardinals is extant, Conſt.* 16. *of* Leo X. f. 420. l. 1. *and Conſt.* 93. *of* Pius V. f. 222. l. 2. *Concerning* § 12. *is extant Conſt.* 11. *of* Alexander VI. f. 352. *Concerning* § 14. *is extant Conſt.* 2. *of* Martin V. f. 239. *and Conſt.* 17. *of* Inno-

l. 2.

l. 2. Circa § 15. multi ſunt Canones in Corpore Juris, & extat Conſt. 10. *Martini* V. f. 247. Circa § 19. extat Conſt. 3. *Urbani* VI. f. 222. Et Circa § 20. extat Conſt. 8. *Joannis* XXII. *f.* 174. & alia 3. *Clementis* VI. *f.* 212. alia 13. *Leonis* X. *f.* 314. & altera 11. *Pauli* IV. *f.* 595.

cent VIII. f. 343. *and Conſt.* 30. *of* Leo X. f. 440. *and Conſt.* 39. *of* Clement VII. f. 505. l. 1. *and Conſt.* 19. *of* Gregory XIII. f. 290. l. 2. *Concerning* § 15. *are many Canons in the Body of the Law, and Conſt.* 10. *of* Martin V. f. 247. *Concerning* § 19. *is extant Conſt.* 3. *of* Urban VI. f. 222. *Concerning* § 20. *is extant Conſt.* 8. *of* John XXII. f. 174. *and Conſt.* 3. *of* Clement VI. f. 212. *and Conſt.* 13. *of* Leo X. f. 314. *and Conſt.* 11. *of* Paul IV. f. 595.

Alia hujuſmodi Excommunicatio in die Cœnæ Domini Promulgari ſolita eſt in S. D. N. *Urbani* VIII. Conſt. 62. Paſtoralis infr. Tom. 4.

Another like Excommunication uſually publiſhed on Maunday Thurſday, *is extant in the* 62d *Conſtitution of our Holy Lord* Urban VIII. *inf. Tom.* 4.

Paulus Epiſcopus, Servus Servorum Dei, ad perpetuam rei memoriam.

Paul Biſhop, Servant of the Servants of God, in perpetual memory of the thing now Decreed.

PAſtoralis *Romani* Pontificis vigilantia & ſollicitudo, cum in omni Reipublicæ Chriſtianæ pace & tranquillitate procuranda pro ſui muneris officio aſſidue verſatur, tum potiſſimum in Catholicæ fidei ſine qua im-

THE Paſtoral vigilance and care of the Biſhop of Rome, *being by the duty of his Office continually employed in procuring by all means the peace and tranquility of Chriſtendom, is more eſpecially eminent in retaining and*

 poſſibile

poſſibile eſt placere Deo, unitate atq; integritate retinenda, maxime elucet: Nimirum ut fideles Chriſti non ſint parvuli fluctuantes, neq; circumferantur omni vento doctrinæ in nequitia hominum ad circumventionem erroris, ſed omnes occurrant in unitate fidei & agnitionis Filii Dei in virum perfectum, neq; ſe in hujus vitæ ſocietate & communione lædant, aut inter ſe alter alteri offenſionem præbeat, ſed potius in vinculo caritatis conjuncti, tanquam unius corporis membra ſub Chriſto capite, ejuſq; in terris Vicario *Romano* Pontifice Beatiſſimi *Petri* Succeſſore, a quo totius Eccleſiæ unitas dimanat, augeantur in ædificatione, atq; ita divina gratia adjutrice ſic præſentis vitæ quiete gaudeant, ut futura quoque beatitudine perfruantur. Ob quas ſane cauſas *Romani* Pontifices prædeceſſores noſtri hodierna die, quæ anniverſaria Dominicæ Cœnæ commemoratione ſolennis eſt, ſpiritualem Eccleſiaſticæ diſciplinæ gladium, & ſalutaria juſtitiæ arma per miniſterium ſummi Apoſto-

preſerving the unity and integrity of Catholick Faith; without which it is impoſſible to pleaſe God: That ſo the faithful of Chriſt may not be as Children wavering, nor be carried about with every wind of Doctrine, by the cunning craft of men, whereby they lay in wait to deceive; but that all may meet in the unity of the Faith, and the knowledg of the Son of God unto a perfect man: That in the communion and ſociety of this life they may not injure nor offend one another; but rather being joyned together with the bond of Charity, as members of one body under Chriſt the Head, and his Vicar upon Earth the Biſhop of Rome, *St.* Peter's *Succeſſor, from whom the unity of the whole Church doth flow, may be increaſed in edification, and by the aſſiſtance of the Divine Grace may ſo enjoy the tranquility of this preſent life, that they may alſo attain eternal happineſs. For which Reaſons the Biſhops of* Rome, *our Predeceſſors, upon this day, which is dedicated to the Anniverſary commemoration of our Lord's Supper, have been wont*

latus ad Dei gloriam & animarum ſalutem ſolenniter exercere conſueverunt. Nos igitur, quibus nihil optabilius eſt, quam fidei inviolatam integritatem, publicam Pacem & Juſtitiam, deo autore, tueri, vetuſtum & ſolennem hunc morem ſequentes;

§. 1. Excommunicamus & anathematizamus ex parte Dei Omnipotentis, Patris & Filii & Spiritus Sancti, auctoritate quoque Beatorum Apoſtolorum *Petri* & *Pauli*, ac noſtra, quoſcunque Huſſitas, Vuichlephiſtas, Luteranos, Zuinglianos, Calviniſtas, Ugonottos, Anabaptiſtas, Trinitarios, & a Chriſtiana fide Apoſtatas, ac omnes & ſingulos alios Hæreticos, quocunque nomine cenſeantur, & cujuſcunque ſectæ exiſtant; ac eis credentes, eorumque receptatores, fautores, & generaliter quoſlibet illorum defenſores; ac eorundem libros hæreſin continentes, vel de Religione tractantes ſine auctoritate no-

ſolemnly to exerciſe the Spiritual Sword of Eccleſiaſtical Diſcipline and wholſom Weapons of Juſtice by the Miniſtry of the Supreme Apoſtolate to the glory of God, and ſalvation of Souls. We therefore, deſiring nothing more than by the guidance of God to preſerve inviolable the integrity of Faith, publick Peace and Juſtice; following this ancient and ſolemn Cuſtom;

§. 1. *We excommunicate and anathematize in the name of God Almighty, Father, Son and Holy Ghoſt, and by the authority of the Bleſſed Apoſtles* Peter *and* Paul, *and by our own, all Huſſites, Wiclephiſts, Lutherans, Zuinglians, Calviniſts, Hugonots, Anabaptiſts, Trinitarians, and Apoſtates from the Chriſtian Faith, and all other Hereticks by whatſoever name they are called, and of whatſoever Sect they be: as alſo their Adherents, Receivers, Favourers, and generally any Defenders of them; together with all who without our Authority, or that of the Apoſtolick See, knowingly read, keep, print, or any ways for any cauſe whatſoever, pub-*

ſtra

ſtra & Sedis Apoſtolicæ ſcienter legentes aut retinentes, imprimentes, ſeu quomodolilet defendentes, ex quavis cauſa publice vel occulte, quovis ingenio vel colore; necnon Schiſmaticos & eos qui ſe a noſtra & *Romani* Pontificis pro tempore exiſtentis obedientia pertinaciter ſubtrahunt vel recedunt.

lickly or privately on any pretext or colour defend their Books containing Hereſie, or treating of Religion; as alſo Schiſmaticks, and thoſe who withdraw themſelves, or recede obſtinately from the obedience of us, or the Biſhop of Rome *for the time being.*

§ 2. Item, Excommunicamus & anathematizamus omnes & ſingulos, cujuſcunque ſtatus, gradus, ſeu conditionis fuerint, Univerſitates Collegia & Capitula, quocunque nomine nuncupentur, interdicimus, ab ordinationibus ſeu mandatis noſtris ac *Romanorum* Pontificum pro tempore exiſtentium ad Univerſale futurum Concilium appellantes; necnon eos quorum auxilio vel favore appellatum fuerit.

§ 2. *Further, We excommunicate and anathematize all and ſingular, of whatſoever ſtation, degree or condition they be; and interdict all Univerſities, Colledges and Chapters, by whatſoever name they are called; who appeal from the Orders or Decrees of Us, or the Popes of* Rome *for the time being to a future General Council; and thoſe by whoſe aid and favour the Appeal was made.*

§ 3. Item, Excommunicamus & anathematizamus omnes Piratas, Curſarios ac Latrunculos Maritimos, diſcurrentes Mare noſtrum, præcipue a Monte *Argentario* uſque ad *Terracinam*, ac omnes eorum fautores, receptatores & defenſores.

§ 3. *Further, We excommunicate and anathematize all Pirates, Corſairs and Robbers by Sea, roving about our Sea chiefly from Mount* Argentiere *to* Terracina, *and all their Abetters, Receivers and Defenders.*

§ 4. Item,

§. 4. Item, Excommunicamus & anathematizamus omnes & ſingulos, qui Chriſtianorum quorumcunq; navibus tempeſtate, ſeu in tranſverſum (ut dici ſolet) jactatis, vel quoquo modo naufragium paſſis, ſeu in ipſis navibus, ſive ex eiſdem ejecta in Mare, vel in littore inventa, cujuſcunque generis bona, tam in noſtris, *Tyrrheni* & *Adriatici*, quam in cæteris cujuſque Maris regionibus & littoribus, ſurripuerint; ita ut nec ob quodcunque Privilegium, Conſuetudinem, aut longiſſimi etiam immemorabilis temporis poſſeſſionem, ſeu alium quemcunque prætextum excuſari poſſint.

§ 4. *Further, We excommunicate and anathematize all and ſingular, who when the Ships of any Chriſtians are either driven out of the way by Tempeſt, or any ways ſuffer ſhipwrack, convey away any Goods of what kind ſoever, either in the Ships themſelves, or caſt out of the Ships into the Sea, or found on the Shore, as well in our* Tyrrhenian *and* Adriatick *Seas, as in any other Diviſions of Shores of all Seas whatſoever; ſo that they ſhall not be excuſed by any Priviledge, Cuſtom, or poſſeſſion of time immemorial, or any other pretext whatſoever.*

§ 5. Item, Excommunicamus & anathematizamus omnes qui in terris ſuis nova Pedagia ſeu Gabellas, præterquam in caſibus ſibi a jure, ſeu ex ſpeciali ſedis Apoſtolicæ licentia permiſſis, imponunt vel augent, ſeu imponi vel augeri prohibita exigunt.

§ 5. *Further, We excommunicate and anathematize all who impoſe or augment any new Tolls or Gabells in their Dominions, except in caſes permitted to them by Law, or by eſpecial leave of the Apoſtolick See; or, who exact ſuch Taxes forbidden to be impoſed or augmented.*

§ 6. Item, Excommunicamus & anathematizamus omnes falſarios literarum Apoſtolicarum, etiam in forma

§ 6. *Further, We excommunicate and anathematize all Forgers of Apoſtolick Letters, even in form of a Brief, and*

Brevis,

Brevis, ac Supplicationum, Gratiam vel Juſtitiam concernentium, per *Romanum* Pontificem vel *S. R. E.* Vicecancellarios ſeu gerentes vices eorum, aut de mandato ejuſdem Pontificis ſignatarum, necnon falſo publicantes literas Apoſtolicas, etiam in forma Brevis, & etiam falſo ſignantes Supplicationes hujuſmodi ſub nomine *Romani* Pontificis ſeu Vicecancellarii, aut gerentium vices prædictorum.

of Supplications reſpecting Indulgence or Juſtice, ſigned by the Pope of Rome, *or by the Vice-chancellours of the Holy See of* Rome, *or by their Deputies, or by the command of the ſaid Pope; as alſo thoſe who falſly publiſh the Apoſtolick Letters, even in form of a Brief; and thoſe who falſly ſign ſuch Supplications in the name of the Pope of* Rome, *or the Vice-chancellour, or their Deputies.*

§ 7. Item, Excommunicamus & anathematizamus omnes illos, qui ad *Saracenos, Turcas*, & alios Chriſtiani nominis hoſtes, & inimicos, vel Hæreticos per noſtras vel hujus Sanctæ Sedis ſententias expreſſe vel nominatim declaratos deferunt ſeu tranſmittunt Equos, Arma, Ferrum, filum Ferri, Stannum, Chalybem, omniaque Metallorum genera atque Bellica Inſtrumenta, Lignamina, Canapem, Funes, tam ex ipſo Canape quam alia quacunque materia, & ipſam materiam, aliaque hujuſmodi, quibus Chriſtianos & Catholicos impugnant; necnon illos qui

§ 7. *Further, We excommunicate and anathematize all thoſe, who carry or tranſmit to the* Saracens, Turks, *and other Enemies and Foes of the Chriſtian Religion, or to thoſe who are expreſly and by name declared Hereticks by the Sentence of us, or of this Holy See, Horſes, Arms, Iron, duſt of Iron, Tin, Steel, and all kind of Metals, and Warlike Inſtruments, Timber, Hemp, Ropes made as well of Hemp as of any other matter, and that matter whatſoever it be, and other things of this nature, which they make uſe of to the prejudice of Chriſtians and Catholicks: as alſo thoſe who*

per

per ſe vel per alios de rebus ſtatum Chriſtianæ Reipublicæ concernentibus, in Chriſtianorum perniciem & damnum ipſos *Turcas* & Chriſtianæ Religionis inimicos, necnon Hæreticos, in damnum Catholicæ Religionis, certiores faciunt, illiſque ad id auxilium conſilium vel favorem quomodolibet præſtant. Non obſtantibus quibuſcunq; Privilegiis, quibuſvis Perſonis, Principibus, Rebuſ-publicis, per Nos & Sedem prædictam hactenus conceſſis, de liujuſmodi prohibitione expreſſam mentionem non facientibus.

by themſelves or others give intelligence of matters relating to the State of Chriſtendom to the Turks *and Enemies of the Chriſtian Religion to the hurt and prejudice of Chriſtians, or to Hereticks to the prejudice of the Catholick Religion, or who any ways afford to them counſel, aſſiſtance or favour; notwithſtanding any Privileges hitherto granted by Us and the aforeſaid See to any Perſons, Princes or Commonwealths; wherein expreſs mention is not made of this prohibition.*

§ 8. Item, Excommunicamus & anathematizamus omnes impedientes ſeu invadentes eos, qui victualia ſeu alia ad uſum *Romanæ* Curiæ neceſſaria adducunt, ac etiam eos qui ne ad *Romanam* Curiam adducantur vel afferantur prohibent, impediunt ſeu perturbant, ſeu hæc facientes defendunt per ſe vel per alios, cujuſcunque fuerint ordinis, præeminentiæ, conditionis & ſtatus, etiamſi Pontificali ſeu Regali aut alia quavis Eccleſiaſtica vel mun-

§ 8. *Further, We excommunicate and anathematize all hindering or invading thoſe, who bring Proviſions, or any other things neceſſary, for the uſe of the Court of* Rome; *as alſo thoſe who forbid, hinder or obſtruct the bringing or conducting of them to the Court of* Rome; *or who abet the doers of theſe things either by themſelves, or by others; of whatſoever order, preeminence, condition or quality they be, even although they be Biſhops or Kings, or inve-*

dana præfulgeant dignitate.

§ 9. Item, Excommunicamus & anathematizamus omnes illos, qui ad ſedem Apoſtolicam venientes & recedentes ab eadem, ſua vel aliorum opera interficiunt, mutilant, ſpoliant, capiunt, detinent; necnon illos omnes qui juriſdictionem ordinariam vel delegatam a nobis vel noſtris Judicibus non habentes, illam ſibi temere vendicantes, ſimilia contra morantes in eadem Curia audent perpetrare.

§ 10. Item, Excommunicamus & anathematizamus omnes interficientes, mutilantes, vulnerantes, detinentes, capientes ſeu deprædantes Romipetas ſeu Perigrinos ad Urbem cauſa Devotionis ſeu Peregrinationis accedentes, & in ea morantes, vel ab ipſa recedentes, & in his dantes auxilium, conſilium, vel favorem.

§ 11. Item, Excommunicamus & anathematizamus omnes interficientes, vulnerantes, mutilantes, percutientes, capientes, carcerantes, detinentes, vel hoſtiliter

ſted with any other Eccleſiaſtical or Secular Dignity.

§ 9. *Farther, We excommunicate and anathematize all thoſe who kill, maim, ſpoil, apprehend or detain by themſelves, or by others, thoſe who come to the Apoſtolick See, or return from it; as alſo all thoſe who having no ordinary juriſdiction, nor any Delegated by Us or our Judges, raſhly challenging it to themſelves, preſume to commit any like actions againſt thoſe who reſide at the Court of* Rome.

§ 10. *Farther, We excommunicate and anathematize all who kill, maim, wound, detain, apprehend, or rob Travellers to* Rome, *or Pilgrims for the ſake of Devotion or Pilgrimage going to that City, ſtaying in it, or returning from it; and thoſe who give aid, counſel or favour in theſe caſes.*

§ 11. *Further, We excommunicate and anathematize all who ſlay, wound, maim, ſtrike, apprehend, impriſon, detain, or in hoſtile manner purſue the Cardinals of the Holy Church*

inſequentes

inſequentes *S. R. E.* Cardinales, ac Patriarchas, Archiepiſcopos, Epiſcopos, Sediſq; Apoſtolicæ Legatos vel nuncios, aut eos a ſuis Diæceſibus, Territoriis, Terris, ſeu Dominiis ejicientes, necnon ea mandantes vel rata habentes, ſeu præſtantes in eis auxilium, conſilium, vel favorem.

§ 12. Item, Excommunicamus & anathematizamus omnes illos, qui per ſe vel per alios, perſonas Eccleſiaſticas quaſcunque, vel ſeculares ad *Romanam* Curiam ſuper eorum cauſis & negotiis recurrentes, ac illa in eadem Curia proſequentes aut procurantes, negotiorumque geſtores, advocatos, procuratores & agentes, ſeu etiam Auditores vel Judices ſuper dictis cauſis vel negotiis deputatos, occaſione cauſarum vel negotiorum hujuſmodi, occidunt, ſeu quoquo modo percutiunt, bonis ſpoliant; ſeu qui per ſe vel per alios, directe vel indirecte delicta hujuſmodi committere, exequi vel procurare, aut in eiſdem auxilium, conſilium vel favorem præſtare non verentur, cujuſcunque

of Rome, *and Patriarchs, Archbiſhops, Biſhops, Legats or Nuncios of the Apoſtolick See; or thoſe wo drive them out of their Territories, Dioceſſes, Lands or Dominions; or thoſe who command or allow theſe things to be done, or give aid, counſel and favour to them.*

§ 12. *Further, We excommunicate and anathematize all thoſe, who by themſelves or by others ſlay, or any ways ſtrike or deſpoil any Eccleſiaſtical or Secular Perſons having recourſe to the Court of* Rome *for their Cauſes and Affairs, and proſecuting and managing them in the ſaid Court, or even the Auditors or Judges deputed for the hearing and managing of the ſaid Cauſes and Affairs, upon occaſion of theſe Cauſes and Affairs: as alſo thoſe who by themſelves or by others directly or indirectly preſume to act or procure the ſaid Crimes, or to give aid, counſel or favour to them, of whatſoever preheminence or dignity they be.*

præeminentiæ & dignitatis fuerint.

§ 13. Item, Excommunicamus & anathematizamus omnes tam Eccleſiaſticos quam Seculares, cujuſcunque dignitatis, qui prætexentes frivolam quandam appellationem a gravamine vel futura executione literarum Apoſtolicarum etiam in forma Brevis, tam gratiam quam juſtitiam concernentium, necnon citationum, inhibitionum, ſequeſtrorum, monitoriorum, proceſſuum, executorialium, & aliorum Decretorum, a Nobis & Sede prædicta ſeu Legatis, Nunciis Præſidentibus, Palatii noſtri & Cameræ Apoſtolicæ Auditoribus, Commiſſariis, aliiſque Judicibus & delegatis Apoſtolicis emanatorum, & quæ pro tempore emanaverint, aut alias ad Curias Sæculares & Laicam poteſtatem recurrunt, & ab ea inſtante etiam Fiſci Procuratore & Advocato, appellationes hujuſmodi admitti, ac literas, citationes, inhibitiones, ſequeſtra, monitoria, & alia prædicta, capi & retineri faciunt. Quive illa ſimpliciter, vel ſine

§ 13. *Further, We excommunicate and anathematize all thoſe, as well Eccleſiaſticks as Seculars; of whatſoever dignity they be, who under pretence of a certain frivolous appeal from the injuſtice or future execution of the Apoſtolick Letters, even in form of a Breive, reſpecting as well indulgence as juſtice, as alſo from the injuſtice and future execution of Citations, Inhibitions, Sequeſtrations, Monitories, Proceſſes, Executorials and other Decrees, iſſuing out, or which ſhall at any time iſſue out from Us and the aforeſaid See, or our Legates, Nuncios, or Preſidents, from the Auditors of our Palace and Apoſtolick Chamber, from our Commiſſaries, and other Apoſtolick Judges and Delegates: as alſo thoſe, who any other ways have recourſe to Secular Courts and the Lay Power; and who cauſe ſuch Appeals to be admitted by the Secular Courts, even although the Procurator and Advocate of the Exchequer ſhould require it; or who cauſe the*

eorum

eorum beneplacito & conſenſu vel examine executioni demandari, aut ne Tabelliones & Notarii ſuper hujuſmodi literarum & proceſſuum executione, inſtrumenta vel acta conficere, aut confecta parti cujus intereſt, tradere debeant, impediunt vel prohibent, ac etiam partes ſeu eorum agentes, conſanguineos, affines, familiares, notarios, executores, & ſub-executores literarum, citationum, monitoriorum, & aliorum prædictorum capiunt, percutiunt, vulnerant, carcerant, detinent, ex Civitatibus, Locis, & Regnis ejiciunt, bonis ſpoliant, perterrefaciunt, concutiünt & comminantur per ſe vel per alium ſeu alios, publice vel occulte; quive alias quibuſcunque perſonis in genere vel in ſpecie, ne pro quibuſvis eorum negotiis proſequendis ſeu gratiis vel literis impetrandis ad *Romanam* Curiam accedant, aut recurſum habeant, ſeu gratias ipſas vel literas a dicta Sede impetrent ſeu impetratis utantur, directe vel indirecte prohibere, ſtatuere ſeu mandare,

aforeſaid Letters, Citations, Inhibitions, Sequeſtrations, Monitories, &c. *to be ſeized or retained; or thoſe who hinder or forbid the ſaid Letters to be put in execution, either ſimply, or without their goodwill, conſent or examination; or who hinder or forbid Scriveners or Notaries from making or delivering when made to the Parties concerned any Inſtruments or Acts concerning the execution of theſe Letters and Proceſſes; or who apprehend, ſtrike, wound, impriſon, detain, drive out of Cities, Places and Kingdoms, deſpoil of their Goods, terrify, vex and threaten, either by themſelves or by others, publickly or privately, the Parties, or their Agents, Kindred on both ſides, their Friends, Notaries, the Executors or Sub-executors of the ſaid Letters, Citations, Monitories,* &c. *or who any other way preſume directly or indirectly to forbid, ordain and command, any Perſons in general or in particular, to betake themſelves, or haue recourſe to the See of* Rome *to proſecute their Affairs of any kind, or to obtain Indul-*

vel

vel eas apud ſe aut Notarios ſeu Tabelliones, vel alias quomodolibet retinere præſumunt.

gences or Letters, or who forbid them to obtain the ſaid Indulgences, or to make uſe of them when obtained of the ſaid See; or who preſume to retain the ſaid Indulgences in their own hands, or in the hands of a Notary or a Scrivener, or any other way.

§ 14. Item excommunicamus & anathematizamus omnes & ſingulos, qui per ſe vel alios, auctoritate propria ac de facto, quarumcunq; exemptionum vel aliarum gratiarum & literarum Apoſtolicarum prætextu, beneficiales, & decimarum, ac alias cauſas ſpirituales ac ſpiritualibus annexas, ab Auditoribus & Commiſſariis noſtris, aliiſq; Judicibus Eccleſiaſticis avocant, illarumve curſum & audientiam, ac perſonas, capitula, Conventus, Collegia, cauſas ipſas proſequi volentes impediunt ac ſe de illarum cognitione tanquam Judices interponunt. Quive partes actrices, quæ illas committi fecerunt & faciunt, ad revocandum & revocari faciendum citationes vel inhibitiones aut alias literas in eis decretas, & ad faciendum vel

§. 14. *Further we Excommunicate and Anathematize all and ſingular, who by themſelves or by others, by their own Authority and* de facto, *under pretence of any exemptions, or any other Apoſtolick Indulgences and Letters, take away the cognizance of Benefices, and Tithes, and other ſpiritual Cauſes, or annexed to ſpirituals from our Auditors and Commiſſaries, and other Eccleſiaſtical Judges; and hinder the proceeding and audience of them, and the Perſons, Chapters, Convents, Colledges, deſiring to proſecute the ſaid Cauſes; or who intrude themſelves as Judges in the Cognizance of them; or who by order, or any other way compel the Plaintiffs to withdraw, or cauſe to be withdrawn, their Citations, or Inhibitions, or any other Letters decreed in the ſpiritual*

con-

conſentiendum eos contra quos tales inhibitiones emanarunt a cenſuris & pœnis in illis contentis abſolvi, per ſtatutum vel alias compellunt; vel executionem literarum Apoſtolicarum ſeu executorialium, proceſſuum ac decretorum prædictorum quomodolibet impediunt, vel ſuum ad id favorem, conſilium aut aſſenſum præſtant, etiam prætextu violentiæ prohibendæ, vel aliarum prætenſionum, ſeu etiam, donec ipſi ad nos informandos, ut dicunt, ſupplicaverint aut ſupplicari fecerint; niſi ſupplicationes hujuſmodi coram Nobis & ſede Apoſtolica legitime proſequantur, etiamſi talia committentes fuerint Præſidentes Cancellariarum, Conſiliorum, Parlamentorum, Cancellarii, Vice-cancellarii, Conſiliarii, ordinarii vel extraordinarii quorumcunq; Principum Sæcularium; etiamſi Imperiali, Regali, Ducali, vel alia quacunq; præfulgeant dignitate; aut Archiepiſcopi, Epiſcopi, Abbates, Commendatarii ſeu Vicarii fuerint.

Court; and the Defendants, againſt whom ſuch Inhibitions were iſſued out, to procure, or conſent to be abſolved from the Cenſures or Puniſhments contained in them; or who any ways hinder the execution of Apoſtolick Letters, Executorials, Proceſſes and Decrees aforeſaid; or give their allowance, counſel, or aſſent to it, even under pretence of hindering violence, or any other pretexts whatſoever, or even until they ſhall Petition us, or cauſe us to be Petitioned for our better information, as is commonly pretended, unleſs they proſecute ſuch Petitions before us and the Apoſtolick See in lawful form; even although thoſe who commit ſuch things ſhould be Preſidents of Chanceries, Councils, or Parliaments, Chancellors, Vice-chancellors, ordinary or extraordinary Counſellors of any ſecular Princes, (whether they be Emperors, Kings, Dukes, or any other dignity) or Archbiſhops, Biſhops, Abbots, Commendataries or Vicars.

§ 15. Quive ex eorum prætenſo officio, vel ad inſtantiam partis, aut aliorum quorumcunq; perſonas Eccleſiaſticas, Capitula, Conventus, Collegia Eccleſiarum quarumcunq; coram ſe ad ſuum Tribunal, Audientiam, Cancellariam, Conſilium, vel Parlamentum, præter juris Canonici diſpoſitionem, trahunt, vel trahi faciunt vel procurant, directe vel indirecte, quovis quæſito colore; necnon qui ſtatuta, ordinationes, conſtitutiones, pragmaticas, ſeu quævis alia decreta in genere vel in ſpecie, ex quavis cauſa & quovis quæſito colore, ac etiam prætextu cujuſvis conſuetudinis & privilegii, vel alias quomodolibet fecerint, ordinaverint & publicaverint, vel factis & ordinatis uſi fuerint, unde libertas Eccleſiaſtica tollitur, ſeu in aliquo læditur vel deprimitur, aut alio quovis modo reſtringitur, ſeu noſtris & dictæ ſedis, ac quarumcunq; eccleſiarum juribus quomodolibet directe vel indirecte, tacite vel expreſſe præjudicatur.

§. 15. Alſo thoſe who under pretence of their Office, or at the inſtance of any party, or of any others, draw, or cauſe and procure to be drawn, directly, or indirectly, upon any pretext whatſoever, Eccleſiaſtical Perſons, Chapters, Convents, Colledges of any Churches, before them to their Tribunal, Audience, Chancery, Counſel, or Parliament, againſt the Rules of the Canon-Law; as alſo thoſe who for any cauſe, or under any pretext, or by pretence of any Cuſtom or Privileg, or any other way, ſhall make, enact, and publiſh any Statutes, Orders, Conſtitutions, Pragmaticks, or any other Decrees in general or in particular; or ſhall uſe them when made and enacted; whereby the Eccleſiaſtical Liberty is violated, or any ways injured or depreſſed, or by any other means reſtrained; or whereby the Rights of us and of the ſaid See, and of any other Churches, are any way directly or indirectly, tacitely or expreſly prejudged.

§ 16. Necnon qui Archiepiſcopos, Epiſcopos, alioſq; ſuperiores & inferiores Prælatos, & omnes alios quoſcunq; Judices Eccleſiaſticos ordinarios quomodolibet hac de cauſa directe vel indirecte, carcerando vel moleſtando eorum agentes, procuratores, familiares necnon conſanguineos & affines, aut alias impediunt, quo minus juriſdictione ſua Eccleſiaſtica contra quoſcunq; utantur, ſecundum quod Canones & ſacræ conſtitutiones Eccleſiaſticæ, & decreta Conciliorum Generalium, & præſertim Tridentini, ſtatuunt; ac etiam eos qui poſt ipſorum ordinariorum ac etiam ab eis delegatorum quorumcunq; ſententias & decreta, aut alias fori eccleſiaſtici judicium eludentes, ad Cancellarias & alias Curias ſeculares recurrunt, & ab illis prohibitiones & mandata etiam pænalia, ordinariis aut delegatis prædictis decerni, & contra illos exequi procurant; eos quoq; qui hæc decernunt & exequntur, ſeu dant auxilium, conſilium, patrocinium & favorem in eiſdem.

§ 16. *Alſo thoſe who upon this account directly or indirectly hinder Archbiſhops, Biſhops, and other ſuperior and inferior Prelates, and all other ordinary Eccleſiaſtical Judges whatſoever by any means, either by impriſoning or moleſting their Agents, Proctors, Domeſticks, kindred on both ſides, or by any other way, from exerting their Eccleſiaſtical juriſdiction againſt any perſons whatſoever, according as the Canons and ſacred Eccleſiaſtical Conſtitutions and Decrees of General Councils, and eſpecially that of* Trent, *do appoint; as alſo thoſe who after the ſentence and decrees of the Ordinaries themſelves, or of thoſe delegated by them, or by any other means eluding the judgment of the Eccleſiaſtical Court, have recourſe to Chanceries or other ſecular Courts, and procure thence Prohibitions and even Penal Mandates to be decreed againſt the ſaid Ordinaries and Delegates and executed againſt them; alſo thoſe who make and execute theſe Decrees, or who give aid, counſel, countenance or favour to them.*

§ 17. Quive juriſdictiones ſeu fructus, reditus & proventus ad nos & ſedem Apoſtolicam, & quaſcunq; Eccleſiaſticas perſonas ratione Eccleſiarum, Monaſteriorum & aliorum beneficiorum Eccleſiaſticorum pertinentes uſurpant, vel etiam quavis occſione vel cauſa ſine Romani Pontificis vel aliorum ad id legitimam facultatem habentium expreſſa licentia ſequeſtrant.

§ 17. *Alſo thoſe who uſurp any Juriſdictions, Fruits, Revenues and Emoluments belonging to Us and the Apoſtolick See, and any Eccleſiaſtical perſons upon account of any Churches, Monaſteries, or other Eccleſiaſtical benefices; or who upon any occaſion or cauſe ſequeſter the ſaid Revenues without the expreſs leave of the Biſhop of* Rome *or others having lawful power to do it.*

§ 18. Quive collectas, decimas, talleas, præſtantias & alia onera Clericis, Prælatis & aliis perſonis Eccleſiaſticis, ac eorum & Eccleſiarum, Monaſteriorum & aliorum beneficiorum Eccleſiaſticorum bonis, illorumve fructibus, reditibus & proventibus hujuſmodi, abſque ſimili Romani Pontificis ſpeciali & expreſſa licentia imponunt, & diverſis etiam exquiſitis modis exigunt, aut ſic impoſita a ſponte dantibus & concedentibus recipiunt. Necnon qui per ſe vel alios directe vel indirecte prædicta facere, exequi vel procurare, aut in eiſdem auxilium, conſilium vel favo-

§ 18. *Alſo thoſe who without the like ſpecial and expreſs licence of the Pope of* Rome *impoſe Tributes, Tenths, Talleys, Subſidies, and other Charges upon Clergy-men, Prelates, and other Eccleſiaſtical perſons, and the Goods, Fruits, Revenues and Emoluments of them and of the Churches, Monaſteries, and other Eccleſiaſtical Benefices; and exact them by divers artifices, or even receive them ſo impoſed from the Clergy, although they ſhould of their own accord grant and give them: Alſo thoſe who by themſelves or others directly or indirectly fear not to do, execute or procure the ſaid things,*

rem

rem præſtare non verentur, cujuſcunq; ſint præeminentiæ, dignitatis, ordinis, conditionis aut ſtatus, etiamſi Imperiali aut Regali fulgeant dignitate; ſeu Principes, Duces, Comites, Barones, & alii Potentatus; quicunq; etiam Regnis, Provinciis, Civitatibus & Terris quoquomodo Præſidentes, conſiliarii & Senatores, aut quavis etiam Pontificali dignitate inſigniti. Innovantes decreta ſuper his per Sacros Canones, tam in *Lateranenſi* noviſſime celebrato, quam aliis Conciliis generalibus edita, etiam cum cenſuris & pœnis in eis contentis.

or to give aid, counſel or favour to them, of whatſoever preheminence, dignity, order, condition or quality they be, although they be Emperors, or Kings, or Princes, Dukes, Earls, Barons, and other Potentates whatſoever, even Preſidents of Kingdoms, Provinces, Cities and Territories, Counſellors, and Senators, or inveſted even with any Pontifical Dignity. Renewing the Decrees ſet forth concerning theſe Matters by the Sacred Canons, as well in the laſt Council of Lateran, *as in other General Councils, together with the Cenſures and Puniſhments contained in them.*

§ 19. Item, Excommunicamus & anathematizamus omnes & quoſcunque Magiſtratus & Judices, Notarios, Scribas, Executores, Subexecutores quomodolibet ſe interponentes in cauſis capitalibus ſeu criminalibus contra Perſonas Eccleſiaſticas, illas proceſſando, banniendo, ſeu ſententias contra illas proferendo vel exequendo ſine ſpeciali, ſpecifica & expreſſa hujus Sanctæ Sedis Apoſtolicæ licentia; quique ejuſmodi li-

§ 19. *Further, We excommunicate and anathematize all and every Magiſtrates and Judges, Notaries, Scribes, Executors, Subexecutors, any ways intruding themſelves in capital or criminal cauſes againſt Eccleſiaſtical Perſons by proceſſing, baniſhing, or apprehending them, or pronouncing or executing any ſentences againſt them, without the ſpecial, particular and expreſs licence of this Holy Apoſtolical See; alſo thoſe who extend*

centiam ad Perſonas & caſus non expreſſos extendunt, vel alias illa perperam abutuntur, etiamſi talia committentes fuerint Conſiliarii, Senatores, Præſidentes, Cancellarii, Vice-cancellarii, aut quovis alio nomine nuncupati.

§ 20. Item, Excommunicamus & anathematizamus omnes illos, qui per ſe ſeu alios, directe vel indirecte, ſub quocunq; titulo ſeu colore invadere, deſtruere, occupare & detinere præſumpſerint, in totum vel in partem Almam Urbem, Regnum *Siciliæ*, Inſulas *Sardiniæ*, & *Corſicæ*, Terras circa *Pharum*, Patrimonium B. *Petri* in *Tuſcia*, Ducatum *Spoletanum*, Comitatum *Venayſinum*, *Sabinenſem*, *Marchiæ*, *Anconitanæ*, *Maſſæ*, *Trebariæ*, *Romandiolæ*, *Campaniæ*, & Maritimas Provincias, illarumque Terras & loca, ac Terras ſpecialis commiſſionis *Arnulforum*, Civitateſque noſtras *Bononiam*, *Cæſenam*, *Ariminum*, *Beneventum*, *Peruſium*, *Avenionem*, Civitatem *Caſtelli*, *Tudertum*, *Ferrariam*, *Comaclum*, & alias Civitates, Terras & loca, vel jura ad ip-

ſuch licences to Perſons or Caſes not expreſſed, or any other way injuſtly abuſe them; although the Offenders ſhould be Counſellors, Senators, Preſidents, Chancellours, Vice-chancellours, or entitled by any other name.

§ 20. *Farther, We excommunicate and anathematize all thoſe, who by themſelves, or by others, directly or indirectly, under any title or colour whatſoever ſhall preſume to invade, deſtroy, ſeize and detain, in whole or in part, the City of* Rome, *the Kingdom of* Sicily, *the Iſlands of* Sardinia *and* Corſica, *the Territories about* Faro, *St.* Peter's *Patrimony in* Tuſcany, *the Dukedom of* Spoleto, *the County of* Venoſo, *and* Sabinum, Marca di Ancona, Maſſa, Trebaria, Romandiola, Campania, *and the Maritime Provinces, and their Territories and Places, and the Lands held in ſpecial commiſſion by the* Arnulfi, *and our Cities of* Bononia, Cæſena, Ariminum, Beneventum, Citta di Caſtello, Todi, Ferrara, Comaclo, *and other Cities, Lands and Places and Rights belonging to the*

ſam *Romanam* Eccleſiam pertinentiâ, dictæq; *Romanæ* Eccleſiæ mediate vel immediate ſubjecta, necnon ſupremam juriſdictionem in illis, Nobis & eidem *Romanæ* Eccleſiæ competentem, de facto uſurpare, perturbare, retinere & vexare variis modis præſumunt, necnon adhærentes, fautores, & defenſores eorum, ſeu illis auxilium, conſilium vel favorem quomodolibet præſtantes.

Church of Rome, *and ſubjected mediately or immediately to the ſaid Church of* Rome; *alſo thoſe who preſume by divers means to uſurp, diſturb, detain, and vex the ſupreme Juriſdiction of the ſaid Dominions belonging to Us and the Church of* Rome; *alſo their Adherents, Favourers and Defenders, or thoſe who any way give aſſiſtance, counſel or favour to them.*

§ 21. Volentes præſentes noſtros Proceſſus, ac omnia & quæcunque his literis contenta, quouſque alii hujuſmodi proceſſus a Nobis aut *Romano* Pontifice pro tempore exiſtente fiant aut publicentur, durare ſuoſque effectus omnino ſortiri.

§ 21. *Willing that our preſent Proceſſes, and all and every thing contained in theſe Letters, continue in force, and be put in excution; till other Proceſſes of this kind be made and publiſhed by Us and the Pope of* Rome *for the time being.*

§ 22. Cæterum a prædictis ſententiis nullus per alium quam per *Romanum* Pontificem, niſi in mortis articulo conſtitutus, nec etiam tunc, niſi de ſtando Eccleſiæ mandatis & ſatisfaciendo cautione præſtita, abſolvi poſſit, etiam prætextu quarumvis facultatum & indultorum quibuſcunque perſonis Eccleſiaſticis, ſecularibus, &

§ 22. *In fine, none may be abſolved from the aforeſaid Cenſures by any other than by the Pope of* Rome, *unleſs he be at the point of death, nor even then, unleſs he giveth caution to ſtand to the commands of the Church, and give ſatisfaction. In all other caſes none ſhall be abſolved, not even under pretence of any Faculties or Indulgences grant-*

quo-

quorumvis Ordinum, etiam Mendicantium, & Militarium, regularibus, etiam Epiſcopali vel alia majori dignitate præditis, ipſiſque Ordinibus & eorum Monaſteriis, Conventibus & Domibus ac Capitulis, Collegiis, Confraternitatibus, Congregationibus, Hoſpitalibus, & locis piis, nec non Laicis, etiamſi Imperiali, Regali, & alia mundana excellentia fulgentibus, per Nos & dictam Sedem ac cujuſvis Concilii decreta, verbo, literis, aut alia quacunque Scriptura in genere & in ſpecie conceſſorum & innovatorum, ac concedendorum & innovandorum.

§ 23. Quod ſi forte aliqui contra tenorem præſentium talibus excommunicatione & anathemate laqueatis, vel eorum alicui abſolutionis beneficium impendere de facto præſumpſerint, eos excommunicationis ſententia innodamus, gravius contra eos ſpiritualiter & temporaliter, prout expedire noverimus, proceſſuri.

ed and renewed by Us and the ſaid See, and the Decrees of any Council, by Words, Letters, or any other Writing, in general or in particular, to any Perſons Eccleſiaſtical, Secular, and Regular of any Orders, even of the Mendicant and Military Orders, or to any Perſons inveſted with Epiſcopal, or any greater Dignity, and to Orders themſelves and their Monaſteries, Convents, Houſes and Chapters, to Colledges, Confraternities, Congregations, Hoſpitals, and Pious Places, as alſo to Laymen, although they ſhould be Emperours, Kings, or eminent in any other ſecular Dignity.

§ 23. *If by chance any ſhall againſt the tenor of theſe Preſents,* de facto, *preſume to beſtow the benefit of Abſolution upon any ſuch involved in excommunication and anathema, or any of them; we include them in the ſentence of Excommunication, and ſhall afterwards proceed more ſeverely againſt them both by ſpiritual and temporal Puniſhments, as we ſhall think moſt convenient.*

§ 24.

§ 24. Declarantes ac proteſtantes quamcunq; abſolutionem, etiamſi ſolenniter per Nos faciendam, prædictos excommunicatos ſub præſentibus comprehenſos, niſi prius a præmiſſis cum vero propoſito ſimilia ulterius non committendi, deſtiterint, ac quoad eos, qui contra eccleſiaſticam libertatem, ut præmittitur, ſtatuta fecerint, niſi prius ſtatuta, ordinationes, conſtitutiones, pragmaticas, & decreta hujuſmodi publice revocaverint, & ex Archivis ſeu Capitularibus, locis aut libris, in quibus annotata reperiuntur, deleri & caſſari, ac Nos de revocatione hujuſmodi certiores fecerint, eos non comprehendere, nec eis aliter ſuffragari; quinetiam per hujuſmodi abſolutionem, aut quoſcunque alios actus contrarios tacitos vel expreſſos, ac etiam per patientiam & tolerantiam noſtram vel Succeſſorum noſtrorum, quantocunq; tempore continuatam, præmiſſis omnibus & ſingulis, ac quibuſcunq; juribus Sedis Apoſtolicæ ac Sanctæ *Romanæ* Eccleſiæ undecunq; & quandocunq; quæſitis, vel

§ 24. *Declaring and proteſting that no Abſolution, altho ſolemnly made by Us, ſhall comprehend, or any other way avail the aforeſaid excommunicated Perſons comprehended under theſe preſent Letters; unleſs they deſiſt from the premiſſes with a firm purpoſe, of never committing the like thing; nor thoſe, who, as was before ſaid, have made Statutes againſt the Eccleſiaſtical Liberty; unleſs they firſt publickly revoke theſe Statutes, Orders, Conſtitutions, Pragmaticks and Decrees, and cauſe them to be blotted and expunged out of the Archives, Rolls, and Regiſters wherein they are preſerved, and farther certify Us of this revocation: moreover, that by any ſuch Abſolution, or any other contrary Acts, tacit or expreſs, or even by the connivance and toleration of Us and our Succeſſours for how long time ſoever continued, none nor any of the Premiſſes, nor any Right of the Apoſtolick See and Holy Church of* Rome *howſoever and whenſoever obtained, or to be obtained, can or ought to be prejudged or receive any prejudice.*

§ 25.

quærendis nullatenus præjudicari poſſe aut debere.

§ 25. Non obſtantibus privilegiis, indulgentiis, indultis, & literis Apoſtolicis generalibus vel ſpecialibus ſupradictis, vel eorum alicui, ſeu aliquibus aliis cujuſcunque ordinis, ſtatus vel conditionis, dignitatis & præeminentiæ fuerint, etiamſi, ut præmittitur, Pontificali, Imperiali, Regali, ſeu quavis Eccleſiaſtica & mundana præfulgeant dignitate, vel eorum Regnis, Provinciis, civitatibus ſeu locis a prædicta Sede ex quavis cauſa etiam per viam contractus aut remunerationis, & ſub quavis alia forma & tenore, ac cum quibuſvis clauſulis, etiam derogatoriarum derogatoriis conceſſis, etiam continentibus quod excommunicari, anathematizari vel interdici non poſſint, per literas Apoſtolicas non facientes plenam & expreſſam ac de verbo ad verbum de indulto hujuſmodi, ac de ordinibus, locis, nominibus propriis, cognominibus & dignitatibus eorum mentionem, necnon conſuetudinibus, etiam immemorabili-

§ 25. *Notwithſtanding any Priviledges, Indulgences, Grants, and Apoſtolick Letters general or ſpecial, granted by the Holy See to any of the aforeſaid Perſons, or any one of them, or any others, of whatſoever order, quality or condition, dignity and prehe-minence they be; although, as was before ſaid, they ſhould be Biſhops, Emperours, Kings, or eminent in any other Eccleſiaſtick or Secular Dignity, or to their Kingdoms, Provinces, Cities, and Dominions, for any cauſe whatſoever, even by way of contract or reward, and under any other form and tenor, and with any Clauſes whatſoever, even derogatory of thoſe which ſhould derogate from them; or even containing that the ſaid Perſons or Places ſhall not be excommunicated, anathematized or interdicted by any Apoſtolick Letters, which do not make full and expreſs mention and exact repetition of the ſaid Grant, and of the Orders, Places, Proper names, Sirnames and Dignities of the ſaid Perſons; as alſo notwith-*

bus,

bus, ac præſcriptionibus quantumcunq; longiſſimis, & aliis quibuſlibet obſervantiis, ſcriptis vel non ſcriptis, per quæ contra hos noſtros Proceſſus ac ſententias, quo minus includantur in eis, ſe juvare valeant ac tueri. Quæ omnia quoad hoc, eorum omnium tenores, ac ſi ad verbum, nihil penitus omiſſo, inſererentur, præſentibus pro expreſſis habentes penitus tollimus, & omnino revocamus: cæteriſque contrariis quibuſcunque.

ſtanding all Cuſtoms, even immemorial, and Preſcriptions, how long ſoever, and any other Obſervances written or not written, by which the ſaid Perſons may help and defend themſelves againſt theſe our Proceſſes and Cenſures from being included in them. All which Grants, as far as relates to this matter, and the whole tenor of them, accounting them expreſſed in theſe Preſents as if they had been verbatim inſerted, nothing omitted, we utterly aboliſh and wholly revoke; and notwithſtanding any other Pleas which may be alledged to the contrary.

§ 26. Ut vero præſentes noſtri proceſſus ad publicam omnium notitiam facilius deducantur, Chartas ſeu Membranas Proceſſus ipſos continentes, valvis Eccleſiæ S. *Joannis Lateranenſis*, & *Baſilicæ* Principis Apoſtolorum de Urbe appendi faciemus; ut ii, quos Proceſſus hujuſmodi concernunt, quod ad ipſos non pervenerint, aut quod ipſos ignoraverint, nullam poſſint excuſationem prætendere aut ignorantiam allegare; cum non ſit veriſimile,

§ 26. *But that theſe our preſent Proceſſes may more eaſily come to the knowledge of all Perſons; We have cauſed the Papers and Parchments containing the Proceſſes themſelves to be affixed in the City to the doors of the Church of St.* John Lateran, *and of the Church of the Prince of the Apoſtles; that thoſe whom theſe Proceſſes concern, may pretend no excuſe or alledge ignorance, as if they had not come to their knowledge; ſince it is not probable, that ſhould*

id remanere incognitum, quod tam patenter omnibus publicatur.

§ 27. Insuper ut Processus ipsi & præsentes literæ, ac omnia & singula in eis contenta, eo fiant notiora, quo in plerisque Civitatibus & locis fuerint publicata; universis & singulis Patriarchis, Primatibus, Archiepiscopis, Episcopis, & locorum Ordinariis, & Prælatis ubilibet constitutis, per hæc scripta committimus, & in virtute sanctæ obedientiæ districte præcipiendo mandamus; ut per se vel per alium seu alios præsentes literas, postquam eas receperint, seu earum habuerint notitiam, semel in anno, aut, si expedire viderint, etiam pluries, in Ecclesiis suis, dum in eis major populi multitudo ad Divina convenerit, solenniter publicent, & ad Christi fidelium mentes reducant, nuncient, & declarent.

§ 28. Cæterum Patriarchæ, Archiepiscopi, Episcopi, aliique locorum Ordinarii, & Ecclesiarum Prælati, necnon Rectores, cæterique curam animarum exercentes,

remain unknown, which is so openly published to all men.

§ 27. *Moreover, that the Processes themselves, and these present Letters, and all and every thing contained in them may become more manifest by being published in many Cities and Places; We by these Writings entrust, and in vertue of holy obedience strictly charge and command all and singular Patriarchs, Primates, Archbishops, Bishops, Ordinaries of Places, and Prelates wheresoever constituted, that by themselves or some other or others, after they shall have received these present Letters, or have knowledge of them, they solemnly publish them in their Churches once a year or oftner, if they see convenient, when the greater part of the People shall be met for celebration of Divine Service; put faithful Christians in mind of them, relate them, and declare them.*

§ 28. *Lastly, all Patriarchs, Archbishops, Bishops, and other Ordinaries of Places, and Prelates of Churches, as also all Rectors, and others having cure of Souls, and*

ac

ac Presbytei ſæculares & quorumvis Ordinum regulares ad audiendas peccatorum confeſſiones quavis authoritate deputati, tranſumptum præſentium Literarum penes ſe habeant, eaſq; diligenter legere & percipere ſtudeant.

§ 29. Volentes earundum præſentium tranſumptis, etiam impreſſis, Notarii publici manu ſubſcriptis, & ſigillo Judicis Ordinarii Romanæ Curiæ, vel alterius perſonæ in dignitate eccleſiaſtica conſtitutæ munitis, eandem prorſus fidem in judicio, & extra illud ubique locorum adhibendam fore, quæ ipſis præſentibus adhiberetur, ſi eſſent exhibitæ vel oſtenſæ.

§ 30. Nulli ergo omnino hominum liceat hanc paginam noſtræ excommunicationis, anathematizationis, interdicti, innovationis, innodationis, declarationis, proteſtationis, ſublationis, revocationis, commiſſionis, mandati & voluntatis infringere, vel ei auſu temerario contraire. Siquis autem hoc attentare præſumpſerit, indignationem Omnipotentis

Prieſts ſecular and regular of whatſoever Orders, deputed by any authority to hear confeſſion of ſins, ſhall have a Tranſcript of theſe preſent Letters by them, and ſhall diligently ſtudy to read and underſtand them.

§ 29. *Our farther pleaſure is, that the ſame credit in judgment and out of judgment, ſhall in all places be given to Copies, although Printed, of theſe preſents, ſubſcribed by any publick Notary, and ſealed by the ordinary Judge of the Court of* Rome, *or any other perſon in Eccleſiaſtical dignity; as would be given to theſe preſents themſelves, if they ſhould be produced or ſhewn.*

§ 30. *Let no man therefore infringe, or boldly and raſhly oppoſe this our Letter of Excommunication, Anathematization, Interdict, Innovation, Innodation, Declaration, Proteſtation, Abolition, Revocation, Commiſſion, Command and Pleaſure: But if any one ſhall preſume to attempt it; let him know that he ſhall incur the diſpleaſure of Almighty God, and of his Bleſſed*

Dei

Dei ac Beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum.

Datum *Romæ* apud S. *Petrum*, Anno Incarnationis Dominicæ Milleſſimo ſexcenteſimo decimo, ſexto Idus *Aprilis*, Pontificatus noſtri anno quinto.

Anno a Nativitate Domini Noſtri Jeſu Chriſti milleſimo ſexcenteſimo decimo tertio, Indict. 11. die vero quarta menſis Aprilis, Pontificatus Sanctiſſ. in Chriſto Patris & D. N. D. Pauli divina providentia Papæ V. anno octavo, ſupradictæ literæ affixæ & publicatæ fuerunt ad Valvas Baſilicarum S. Joannis Lateranenſis & Principis Apoſtolorum, & in acie Campi Floræ per nos Baldaſſarem Væcham & Brandimartem Latinum Curſores.

Jacobus Brambilla,
Mag. Curſ.

Apoſtles Peter *and* Paul.

Given at Rome *from St.* Peter *in the year of our Lord's Incarnation, One thouſand ſix hundred and ten, the eighth of* April, *in the fifth year of our Popedom.*

In the year, from the birth of our Lord Jeſus Chriſt 1613. *Indict.* 11. *the* 4*th day of the Month* April, *and the eighth year of the Popedom of our moſt Holy Father in Chriſt, and our Lord* [Paul V. *by Divine Providence Pope, the aforeſaid Letters were affixed and publiſhed at the Doors of the Churches of St.* John Lateran, *and the Prince of the Apoſtles, and in the field of* Flora, *by us* Balthazar Vacha *and* Brandimars Latini *Curſors.*

James Brambilla,
Mag. Curſ.

FINIS.